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The American Missionary

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INDIAN TEPEES, CHEYENNE.

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Interesting Articles. Important Discussions. Numerous Illustrations.

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1903.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being discontinued.

The field represented in the mission work of this Association is increasingly large and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance by specialists will appear in the magazine during the year.

Subscription rate fifty cents per year for ten monthly numbers.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions. to accommodate the increasing number of students ; MEETING HOUSES for the new churches we are organizing ; MORE MINISTERS, cultured and pious, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers ; and to supply the girls' industrial rooms with sewing and knitting materials.

4. Special funds for the development of the important work in Porto Rico.

CHAUNCEY HOLT, PRINTER, 27 Rose St., N. Y.

THE
AMERICAN MISSIONARY.

VOL. LVII. OCTOBER, 1903. No. 8.

EDITORIAL.

Important. It is especially important that delegates either from state and local associations or from the churches should receive from the body electing them a certificate of election to be presented to the Committee on Enrollment at the Annual Meeting. The Constitution requires this in Article III, a portion of which reads as follows:

"Such delegates, duly attested by credentials, shall be members of the Association for the year for which they are appointed."

The certificate in due form, with blanks to be filled out, will be furnished to those writing to the Editor at the New York office. Any form, however, may be adopted by the church or other body electing delegates. We furnish them for the convenience of the churches who may wish them.

A Closing Word. This magazine will reach our readers just at the close of the fifty-seventh fiscal year of the American Missionary Association. The following represents the financial condition of the Association at the end of the eleven months so far as donations and estates go:

FROM OCTOBER 1ST TO AUGUST 31ST, 1903.

	1901-1902.	1902-1903.	Increase.	Decrease.
Donations.....	$156,460.06	$155,708.75	.....	$751.31
Estates.....	69 803.32	61,162.71	.....	8,640.61
Total.....	$226,263.38	$216.871.46	.....	$9,391.92

The decrease is not so great but that it may be overcome during the last month. This will require special effort on the part of the friends of this work.

Any churches that have not sent their contributions are urged to forward the same at once, that they may reach us before the close of the year.

The A. M. A. is fortunate in having a good number of individual givers whose generous contributions have often helped in time of special stress. We call the attention of these benevolent friends to the great need, trusting that the appeal may receive response from many individual givers at once.

Annual Meeting. The Fifty-seventh Annual Meeting of the American Missionary Association will gather in the Plymouth Congregational Church, Cleveland, Ohio, October 20, 21, 22, probably a few days after this magazine reaches our readers. This meeting promises to be one of unusual interest.

The Negro problem has never attracted nor merited a more profound or sympathetic attention than it does to-day. It will receive full and frank discussion at this convention. Colored men, trained in the schools of the Association, competent to represent their own race, will appear upon this platform, adding greatly to the interest of the discussion. Every year our institutions send out into the world better trained and more able men and women who are furnishing the leadership of their race.

The Highlanders. The work of this Association in the South was early established among the white people and has been continued through many years. Great need exists among the Mountaineers, or American Highlanders, and the promise of success and progress is also here. The work of the Association, therefore, has been more largely among these belated but splendid Highlanders in the mountain regions. This work will also be represented at this meeting by interesting speakers from the field.

Representatives from the Indian field will also be present, the important and interesting work among the Arapahoes and Cheyennes receiving especial attention.

From Porto Rico to Alaska, the broad field the Association reaches, many problems of special interest press themselves upon the attention of our patriotic Christian citizenship. Perhaps no convention brings together representatives from a wider field where the work affects larger interests in our national life and Christian development.

Singers. A company of Jubilee Singers will render the old plantation songs, that always win the hearts of the people. Every year there is marked development in the musical ability of the singers who are present at the meetings.

Hospitality. Hospitality has been extended to those who attend this meeting by the churches and citizens of Cleveland.

The Meeting. This Annual Meeting is not a mass meeting, but a delegate convention of those elected by the churches, bringing certificates of election, and life members. Life members are also representatives from the churches, as each one must be a member of some church. Full information concerning entertainment and transportation may be found on the cover of this magazine.

Industrial Training in Talladega. Our readers will find on other pages an exceptionally interesting article describing the industrial training given at Talladega College, Talladega, Ala. This article is prepared by the teachers in each of the departments. It is the description by those who are experts in the lines of work they are doing. Sometimes the mistaken opinion seems to prevail among the friends of education in the South that the American Missionary Association does not provide for the industrial training of its pupils. Nothing could be more mistaken. This article indicates how thorough and comprehensive this industrial training is at Talladega. Other institutions under the care of the American Missionary Association have also complete and varied courses of instruction in shopwork, farming, domestic industry, nursing and other similar lines.

History. In the history of industrial training in the South it is to the honor of Talladega College that it was the first institution that introduced instruction along these lines as a regular part of educational work. This was way back in 1867. Hampton followed in 1868—the second institution recognizing the value of industrial training. Both of these institutions were under the care of the American Missionary Association, and thus early this Association gave its sanction to this form of work and study. The purpose is, however, and always has been, not to confine the education to industries. Deftness of hand furnishes larger power for usefulness, but if back of it there be not a trained mind and devoted heart, there is no positive evidence that this power will be wisely employed. This Association has emphasized the necessity of developing the intellectual and moral qualities also in its educational process. These lines of education have been united in our institutions from the first. The testimony of the teachers in the interesting article in this issue of the magazine shows how successful the effort has been at Talladega. The students who go out from that institution are prepared not simply for farm labor or shop work, but, through developed intellectual and moral power, become efficient and useful citizens and the acknowledged leaders of their people. For this sys-

tematic development of the students the educational processes of the A. M. A. schools stand.

The Wider Education.

In the quotation from Dr. R. J. Bigham, of Atlanta, Ga., which appears on another page of this magazine, especial emphasis is given to the necessity of broader, deeper, and wider educational advantages than industrial training is possible of giving by itself. No educator North or South can speak from larger experience or more discriminating judgment than does Dr. Bigham. He utters an earnest and impressive warning against confining the educational training of any race to that which should only make them "better cooks, seamstresses, chambermaids and washerwomen, or better brickmasons, carpenters, farmhands and general utility laborers." His warning is timely and important. "In my opinion industrial education, even with its sideline of a little learning, will, if not safeguarded and undergirded by higher and distinctive educational training for the race, forge the chains of a servitude on the black man from which he will never recover. * * * Let him be fed and clothed and sheltered, but let us kindle within him the hope that one day he shall be free to think and act among us, and shall be worthy of such liberty." This calm and balanced judgment of Dr. Bigham is worthy the most careful attention of all students of education in the South. The principle of this "wider education" cannot be ignored by those who would redeem and uplift any people.

From China.

The following note bears its own explanation, and is an interesting and stimulating message. We would gladly publish the name (well known to the readers) were it not for the request contained in the letter that no name should be given. The missionary work in China and the work among the Chinese of America are closely related and have for their purpose the same great object—the redemption of the Chinese Empire for Jesus Christ.

American Missionary Association, New York City:

DEAR SIRS: Enclosed please find draft for $15. Kindly use the same in your work. Although missionaries in China we still have a keen interest in the work which you are doing in so many needy fields of our own land, and we wish through this small gift to have some part in that work.

Kindly do not give our name in any printed acknowledgment. If you wish you may say, "From a Missionary in China."

Praying that the work of the Association may be greatly prospered, I remain,

Very sincerely yours,

———— ———.

THE DEATH OF REV. L. A. PLANVING.

Laforest A. Planving, Principal of the Pointe Coupee Industrial and High School, was shot and instantly killed near his home at Oscar, La., on the night of August 30th. There is no doubt that this was an unprovoked and cruel murder. Mr. Planving was a young colored man of exceptional manliness and devotion. He established the school of which he was principal, making it largely self-supporting from the very first. The American Missionary Association aided him by a yearly appropriation, and was in constant correspondence

REV. L. A. PLANVING AND TEACHERS.

with him counseling and directing him in his work. He had been held in highest esteem by both white and colored citizens who knew him in Louisiana. His record at Straight University, from which institution he graduated, was of the best. The teachers in that institution, including President Atwood, Dr. Tenney and Prof. Barber, the latter now of Mount Holyoke College, bear testimony to his high character, his industry and fidelity as a student.

When he established the school he consulted freely with the white planters in the neighborhood of Oscar and received their hearty approval of his work. He especially rejoiced in the sympathy which he had from these leading citizens. He had appeared on the platform of the American Missionary Association and won the hearts of those who

heard him with his simple, straightforward story of the work he was seeking to do and his high hopes for his people.

That such a man should be shot down in such a work is a most shameful comment on American civilization and upon the administration of law and the defense of worthy citizens in Louisiana.

Immediately upon learning of the death of Mr. Planving, Dr. Washington Gladden, President of the American Missionary Association, sent the following letter to Hon. W. W. Heard, Governor of Louisiana:

COLUMBUS, OHIO, September 1, 1903.

To His Excellency, the Hon. William W. Heard, Governor of Louisiana:

HONORABLE AND DEAR SIR: I have read in the morning paper of this date the report of the assassination at Pointe Coupee of the Rev. Laforest A. Planving, head of the Pointe Coupee Industrial and High School for colored children and youth.

This institution is under the care of the American Missionary Association, of which I have the honor to be President. Mr. Planving was in the employ of our Association. We have known his record and believe him to have been a man of exceptional ability and of excellent character. He spoke at the annual meeting of our Association two years ago, and charmed all by the good sense and the good spirit of his address. We cannot believe that he can have deserved his fate.

No man can deserve assassination. The humblest, and the meanest and worst of men has a right to be dismissed from the earth by some other method than that of assassination. Not only so, it is a solemn truth that no civilization has a right to exist which harbors assassins.

Speaking for a large constituency, which has many teachers and preachers in the Southern States, and which has sought to do good and not evil in all its work through all this region, may I express the confident expectation that your Excellency will take prompt and efficient measures to secure the condign punishment of the perpetrators of this crime.

With great respect I am faithfully yours,

WASHINGTON GLADDEN.

It is certainly to be hoped that Governor Heard will make every possible effort for the discovery and the punishment of these criminals. The good name of the State of Louisiana as well as the protection of other honorable citizens demands this. The following comes to us from a resident of Louisiana who visited the scene of Mr. Planving's death immediately after it occurred:

POINTE COUPEE SCHOOL.

"Mr. Planving is as truly a martyr as the missionaries in China who fell in the Boxer uprising. His school was conceived in Christian faith and has now been consecrated by his own blood. He was a brave man; nothing could daunt or discourage him. He walked in his integrity. Although his school was twice fired into at night, during the past year, one of the shots striking his bedroom window near which his wife with her little child was lying, he never swerved for a moment in his purpose to push his work forward and to give his people the blessings of a Christian education. According to a wish expressed some months ago, he lies buried near his school under a magnificent pecan tree, whose rugged strength and fruitfulness are a fit emblem of his own manly character and energy. He leaves a widow and three small children with little to support them. He put everything into his school, expecting some day to find a support in that for those who were dear to him. No death has so profoundly shocked us here. I am glad that Dr. Gladden has written to the Governor."

It certainly is a serious question whether missionaries should be defended by armies and gunboats in China and Turkey and be unprotected against murder in Louisiana.

From Governor Heard.

Honorable W. W. Heard, Governor of Louisiana, has written a letter to Dr. Washington Gladden, President of the American Missionary Association, expressing great regret at the death of Mr. Planving, which he characterizes as a "very regrettable occurrence." Governor Heard gives assurance that every possible means will be used to "discover the perpetrator or perpetrators of this reported crime." All friends of justice and law will rejoice in the attitude which Governor Heard takes and must thoroughly appreciate his prompt and valuable letter.

A Magna Charta.

The Bible is the grand charter of man's political and civil equality, liberty and order. It is the guardian and the only adequate protector of his social happiness. Should the human race ever come fully under its influence, both national wars and personal dissensions would cease, and this world would become a terrestrial paradise.—*Benj. Silliman.*

INDUSTRIAL TRAINING AT TALLEDEGA COLLEGE—MANY DEPARTMENTS.

MORNING.

Industrial Program for One Day.

4.00.—Two young men go to the kitchen to build fires and prepare students' breakfast under supervision of the cook.

5.00.—The stock at barns is fed and the young men groom the horses and mules and do the milking. Laundry boy fires up for the day's work.

COOKING CLASS, TALLADEGA, ALA.

5.30.—Rising bell. Hall sweepers commence work. Janitors attend to fires, repeating their work during the day as required. Steward and two young men go to kitchen to assist with breakfast, others to bakery or milk room.

6.00.—Further preparations and breakfast.

7.00.—Young women clear off tables, wash dishes, sweep dining room and prepare tables for dinner. Night-school pupils separate for their regular work at laundry, kitchen and farm.

Schoolroom janitors continue their duties, office helpers begin, others go to the shop for repair work and into the garden and barns.

9 to 12.—Manual training classes of day-school pupils—four grades in carpentry, one in forging and five in sewing have regular periods each week.

12.00.—Kitchen and dining room detail take up food and place on tables for dinner.

AFTERNOON AND EVENING.

12.45.—Tables cleared, dishes washed and tables prepared for supper.

1.00.—Night-school pupils separate for duties as in the morning.

3.15.—Day-school pupils in boarding halls attend to assigned work.

SLATER CARPENTER SHOP.

Young men go to the farm, garden, wood-pile, carpenter shop, printing office, sweep schoolrooms, care for lamps, walks and grounds. Young women go to the laundry or are employed about their dormitory.

5.00.—Preparation for supper and after work as with other meals.

7 to 9.—Night-school and study hours.

9.30 to 10.00.—Retiring bells.

Manual Training. With the advance of ideas in manual training methods, Talladega College is trying to keep the pace. Here we believe that the hand can be more effectually trained together with the head in order to develop the well-rounded character. Working upon this as a hypothesis, the courses in wood-working, forging and drafting are so selected and

arranged as to bring out the student's very best powers in thought and expression in the model studies.

Wood-working first claims the student's attention, beginning with the fifth grade and finishing with the seventh. The models studied in this division advance from the simple to the more difficult, claiming the pupil's entire time and attention. Upon completing the course the student has gained a thorough knowledge and use of tools. The models finished in the spring term of the seventh year embody all the best principles of the cabinet-maker's art.

Forging is the next branch taken up, and here the student begins upon a similar course of models in iron and steel, the principles of building and caring for the fire and forge. The best methods of bending, forming and welding iron and steel are embodied in each

THE COLLEGE HERD.

model. Useful articles and tools are finished. Hardening, tempering and polishing steel complete the course in smithing.

Drafting brings the student into a new field, where by a gradual process he is led to see things in a new light and relationship. That each object has certain relations to another has never appealed to him in any definite way. The fact that a straight line must be straight gives him a new light upon truth, and that there is a true relation, or should be, between all objects. The course beginning with lines and angles, afterward taking up bodies and their positions, finishes with some problems in simple house designs. Several complete drawings have been made which show marked skill.

By rigidly adhering to such a course of study, which conforms easily with the classroom, much good is done and a deeper interest manifested in all school work. It is the established belief that such a

method of study, along with the grammar and normal courses, will be of much value in thoroughly equipping our students as teachers and capable leaders.

Field Work. Agricultural work has been a feature of Talladega College from the beginning, and its importance in the institution has grown with the College. Starting with only a few acres immediately about the one school building, small tracts have been added from time to time until there are now about three hundred acres.

Winsted farm, of 160 acres, was purchased with money raised in New England and named for Winsted, Conn., where the largest amount was contributed. This gave the College its first real tract of

THE FARM BARN.

farm land; it was thin and worn by continued cultivation in cotton as is much of the land in this section—a good place to demonstrate what could be accomplished by better methods and variety and rotation of crops. Later, by a gift from Dr. H. G. Newton, of Sherburne, N. Y., the Newton farm of 60 acres was bought. This was an old field lying between Winsted farm and the College buildings. It had not been in cultivation for years. To-day it is worth several times the purchase price. As our land improved in fertility and more stock could be kept, the need of better and larger quarters was very evident to all. A few years ago a large and commodious barn was built.

It contains two large silos with a capacity of 200 tons. That silage could be kept satisfactorily in this section of the South was demonstrated here eighteen years ago. It has been in constant use

ever since. The New England method of handling and utilizing the corn crop as practised on the College farm has found many converts among the best and most progressive farmers.

Hog and hominy being the staff of life in the South there seemed to be an urgent demand for better stock to take the place of the scrub cow and razor backs. Furthermore, the uncertainty in the price of cotton, consequent upon its being made the one main crop, often leaves the people with little money to buy their food supplies and causes them to try to raise something for their immediate needs. By illus-

PRINTING OFFICE, TALLADEGA, ALA.

tration on the College farm, by talks at farmers' institutes and conferences in this and adjoining counties, efforts have been put forth to show the people the best methods of cultivating the land, utilizing the crops and the proper care and raising of stock. From the farm stock has gone out to form the nucleus of many better herds all over the state.

More than 1,500 bushels of sweet potatoes have been raised in a single year. Aside from raising crops for our own need or sale, the improvement of the land and increase in value is kept constantly in

view. Larger crops and better land keep abreast naturally. But this is not the end and aim of the agricultural department, important and valuable as it all is in the economy of the institution. We are striving above all to get started and grow a fine crop of young men. This is the great need of the South to-day, and if we can accomplish this the food and cotton crops will take care of themselves.

Thirty-five young men have been employed in the department a year, almost all the work being done by student labor; twenty-five of these have worked out of school hours and on Saturdays while attending the day-school, thus helping meet their bills.

The best place for the colored man to-day is in the country acquiring land and making a home for himself and family. The drift toward the city, public works, mines and furnaces is generally demoralizing.

Through the generosity of Mrs. H. G. Newton, the College has recently been able to purchase a plantation of 515 acres, near to our present farm land. This addition will enable us to give work to and place the opportunity for an education within the reach of more young men than ever before. We feel greatly encouraged by this enlargement, and trust it may be a great blessing to increasing numbers as the years go by.

Printing Department. In the spring of 1877 a press and other printing material were secured, and a number of the students began to learn to set type. In the fall of that year a paper was issued devoted to college interests, and some of the institution job work was also turned out by our college press. Additions have been made to the plant from time to time. With some interruptions the department has issued a monthly paper ever since the year of its establishment. At this writing two papers are being printed: *The College Record*, prepared by members of the faculty, and *The Students' Idea*, representing, as its name implies, the thought of the students.

During all these years the department has been a school of instruction in patience, in spelling and punctuation, in accuracy of expression and in mechanical skill. Quite a number of our printers have followed the business of printing since leaving us, among whom we could mention a prominent editor and his foreman. The office has also been a means for disseminating information relative to the College, and fostering the reciprocal interests of the school and its friends.

Foy Cottage. Our new Girls' Industrial Building, known as "Foy Cottage," is truly a great addition to our work. It has been erected through earnest effort and many prayers

by the agency of our northern friends. It is now an attractive building, complete in all its appointments, which serves a double purpose, both for industrial classes and for a "model home" for our senior normal and college girls, where they can learn true homekeeping.

Just look with me into our class sewing-room, which is airy, well-lighted and equipped, owing to the kind interest and generosity of the young ladies of the United Church, New Haven, Conn. About 175 girls, ranging from the third to the seventh grades, inclusive, are en-

SEWING CLASS, TALLADEGA, ALA.

joying the advantages of this model department, where they are taught the principles of all the stitches, overhand, running, hemming, stitching, darning, patching, button-hole making, and so on through the whole category relating to sewing. These principles and rules of stitches are applied to garment-making in the classes, the result of which is a blessing to our pupils. So as we look into the faces of these bright and intelligent girls we think of what it means to them and through them to their families, improving the condition of their homes, and so "we thank God and take courage."

Laundry. The laundry work of the institution is carried on in a well-arranged building, erected by student labor, under the supervision of our mechanical superintendent. The washing and ironing are mostly done by girls who work during the day and attend night-school. In this way they not only get a good start in their books, but earn a year's attendance in the day-school for the succeeding year. In this building, also, the girls who board in our dormitories do their own laundering by details, so many for each day in the week. It is a busy scene about this building every day in the week, for every day is wash day, and means much for habits of cleanliness.

A STUDENT'S ROOM.

THE LAUNDRY.

Nurse Training. A trained nurse has in charge all cases of illness, and does successful work in directing the students to follow the rules of health, as well as prescribe remedies in illness and rules for nursing.

The College has created a strong sentiment in favor of this work, and we hope very soon to establish a Nurse Training Department, so we can give the girls the full course in "Nurse Training," fitting them for the field which seems to offer more opportunities for the young colored girl than any other profession in which she might become engaged.

LIFE AND WORK AMONG THE CHEYENNES AND ARAPAHOES.

REV. R. H. HARPER, DARLINGTON, OKLA.

When the Pilgrim Fathers reached the shores of the western continent they met Indians who belonged to the great Algonquin stock.

MISSION BUILDINGS, DARLINGTON, OKLA.

It was with this same stock that William Penn dealt so successfully. This comprised many tribes speaking thirty or forty different languages, many of which have become extinct while many are with us to-day. Of these latter the Cheyennes and Arapahoes are a part.

These two tribes, living now in Oklahoma, were widely known in former days for their warlike spirit. In the early part of the nineteenth century they inhabited the Rocky Mountain region; later they moved to the prairies, and finally—between thirty and forty years ago—came to their present home. During all of this latter period, until recently, the headquarters of the two tribes have been at Darlington, Okla. Within the last year the government saw fit to put them under three superintendents, or, rather, two superintendents and one agent, so that at this time the headqnarters are at three different points.

POPULATION.

The present population of that part of these two tribes residing in Oklahoma is about twenty-nine hundred. A part reside in Montana and Wyoming.

HOW THEY LIVE.

Most of them live in tepees; many have houses, but prefer, for various reasons, the tepees. Formerly the tepees were made of buffalo hides, and were warm and almost water-proof; to-day they are made of muslin and are leaky and cold. The tepee is of conical shape and well adapted to resist the strong winds of the southwest. In the winter it takes but a little fire to warm it, and in the summer ventilation is easy.

INDIAN TEPEES, CHEYENNE.

SCHOOLS.

Very great advancement has been made in schools for the Indians since the first attempt at their education was made by the government in 1775. In this part of the Cheyenne and Arapahoe reservation are two government boarding-schools for the Indians. These have a total attendance of about two hundred and ninety. The education is of two kinds—industrial and literary. Each pupil, unless it be in the kindergarten department, works a half of each day and attends school the other half. The boys are taught farming, gardening, repairing of buildings, caring for grounds and the care of horses and cattle. The girls learn to cook, sew, wash and to do general housekeeping. The advantages given to Indian children in these schools are greater than those possessed by many white children. The people employed by the government to labor in the schools are interested in their work

and have the welfare of their pupils at heart. Some of them are consecrated, earnest, missionary-spirited, and do the best work which can be done for those under their care. If the Indian pupil will use wisely that which he learns in the schools, he will go forth as well prepared to battle with the problems of life as the average white child.

INDUSTRIES.

Each Indian tribe, or collection of tribes, has native arts peculiar to itself. The Navajos blanket-makers; others are basket-weavers; others are pottery-makers, while still others are bead-workers. To this last class the Cheyennes and Arapahoes belong. The making of beaded moccasins, tobacco bags, vests and dresses occupies a large part of the time of the women. This art has been promoted in recent years until now some of our women excel in this kind of work.

Some of the older men who have been warriors derive more or less income from the making and selling of bows and arrows, war-clubs and quivers. These things they do well, and are too old to learn the arts of the white man. Of the younger Indians a limited number work in schools, offices, stores and on farms.

HAWKAN, INDIAN POLICEMAN, MEMBER OF MISSION CHURCH, DARLINGTON.

MISSIONARY WORK.

Each district of the reservation has one or more missionaries. There is no crowding.

The Congregational Mission to the Cheyennes and Arapahoes was established in 1889 by the Y. M. C. A. of Kansas. A little later, finding it impossible to continue the work, the Association turned it over to the Congregationalists. In 1895 a church building was provided by the help of the Congregational Church-Building Society and other friends. Since that time the organization has been unbroken and much good has been accomplished. The present membership of the church is over one hundred. Our plans of work are varied. Besides the preaching service and Sunday-school common to all churches for white people, much has to be done through "camp work." Especially in

the summer time the missionary visits outlying camps, carrying tent, bed and cooking utensils. Wherever he finds an Indian camp in which there seems to be a reasonable hope of accomplishing some good he camps; and in the darkness of the summer evening or under the light of the stars the Word of God is given to the people through an interpreter. The value of this kind of work is great, for in this way we are able to meet many who do not come to the church services.

CAMP SCENE.

On Sunday mornings at ten o'clock, a Sunday-school session is held. This is attended by all the Indian children of the Arapahoe school. (The Cheyenne school, being three miles distant, cannot send its pupils to the mission for this service.) The membership of our Sunday-school is 150, and the average attendance about 138. A preaching service follows the Sunday-school. This is attended by the white people of the agency and school, by the Indian employes and by the larger Indian pupils of the Arapahoe school. The singing at this service is led by an Indian choir composed mainly of Arapahoes. Very few old Indians are ever seen at this service, which is conducted in the English language.

On Sunday evenings the missionary preaches alternately at the two government schools. The attendance at these evening services is from 110 in one school to 165 in the other.

In each of the two government schools is a Society of Christian Endeavor. These are not directly under the care of the missionary but are in charge of the Christian workers in the schools. The missionary attends and helps as far as possible. In these societies the members are taught to read or recite verses, or to give quotations from religious writers. So far they do not pray publicly. Eventually we hope that this may be a part of the services. That these societies are productive of much good we believe most heartily.

All the work of the mission is greatly helped by the sympathy and labors of the residents of the agency and the school.

INCIDENTS.

We are often asked whether the Indian child who becomes a Christian while in school remains faithful to Christ when he returns to the camp. To this we reply that some do and some do not. This depends largely upon the amount of courage possessed by the individual. Most of the Indians are timid so far as religious life is concerned; and this timidity must be overcome in order to face the derision and laughter of the camp. An incident occurred last summer which illustrates the courage of one girl. Only a short time before the close of the school in June the girl was taken with hemorrhage of the lungs. Tuberculosis developed very rapidly. As is usual and wise in such cases the sick one was taken to the camp by her parents. About the middle of July the missionary visited the family on their allotment many miles away. By this time the dread disease had done a terrible work; the girl could not walk and could hear with great difficulty. After some time had been spent in the camp the dying girl—for such she was then—asked that the missionary sing a hymn. She was requested to choose one of the gospel hymns, and selected "Jesus, Lover of My Soul." She could not sing, but listened. After the hymn was sung she said that she wished the missionary to read from "The Book." Her own Bible was brought from the house to the arbor where she was lying and such passages were read as would be likely to help one who must soon stand in the presence of God. After making the request that the missionary sing, those who were with the girl laughed. This made her the more determined and touched her deeply; and, in spite of their laughter, she insisted upon her request. Before leaving the school this girl was a member of the Church and of the Christian Endeavor Society, which is maintained in the Arapahoe and also in the Cheyenne schools.

Another incident worthy of note took place on a Christmas day. A young Arapahoe man, who had been talked with previously, came to the mission and said: "Mr. Harper, since you and Mr. King" who is a Baptist missionary, "talked with me I have made up my mind to walk in the Jesus way."

Last summer a young Cheyenne man came to the mission, saying that he and his wife, who is a camp Indian, desired to unite with the church. They have been talked with and prayed with a number of times since that day; and we hope soon to receive them to membership.

PROGRESS.

That the people of these tribes have made marked progress is well known to all who are acquainted with their history. They have not made as rapid strides as would have pleased both government and mission workers. But we are very grateful for the advancement which has been made. Since the opening of the Cheyenne and Arapahoe country, towns have sprung up and farms have been settled where before there were no white people. Some of the newcomers have exercised a bad influence over the Indians. Each town has its saloons and gambling dens; and the Indians have been and are being enticed to evil by white men. We do not say that none of these things existed among these Indians before the opening of their land to settlement, but we do say that since that time the temptations to evil habits have been greater, and that many of the Indians are indulging in one or more of these vices. This is done in spite of efforts put forth by those who are interested in the rise of the Red Man and by some of the Indians themselves. Largely through the efforts of government officers the drinking habit is apparently on the decrease. The few months just passed have shown most encouraging results in this line.

THOMAS BEAR-ROBE, CHEYENNE.

If we are to measure the Indian's progress by his becoming more or less like white men, then certainly the past years show progress. To-day the average man of these tribes wears citizen's clothing, though the women still wear the "camp dress." A few years ago clothing was a small item in the stores on the reservation; now, each store carries in stock hundreds of dollars' worth of clothing, hats and shoes. More Indians talk English than ever before, and many of the present boys and girls talk better English and speak it more willingly than did the Indians who went before them.

THE FUTURE.

What the future will bring to these people no one can tell. One thing is certain, namely, that the time has almost arrived when the Cheyenne and the Arapahoe man and woman must compete with those of the white race. In the years not far distant the Indian must be a worker or a pauper. And it is certainly a hopeful sign that many of the Indians themselves are awake to this coming emergency. Some of the most intelligent members of the tribes are urging their companions to follow in "the white man's road," and see that the alternative lies between that and ruin.

THE WIDER EDUCATION.

REV. R. J. BIGHAM, D.D., ATLANTA, GA.,

Ex-Secretary of Education, Methodist Church South.

It will be permitted me, I hope, to pay a sincere though inadequate tribute to those men and women of the North and East who have worked among the Negroes in the South, and to the philanthropy of the men and women of those sections who have by their gifts made it possible for them to teach and preach among us. Their bread cast upon the waters will come back to them. The unselfish character of the work which they have wrought among us, the good fruits of it, and the difficulties which have encumbered them are recognized by thousands of men and women in the Southland. The indirect ministry of their labors, by opening the way for a better understanding between all sections of our country, is unquestionably a social as well as religious contribution of great importance. If mistakes have been made they were, in the main, such as in the very nature of the case were unavoidable; and if all the good which has been done by each foreign dollar were known, these dollars would be doubled every year.

If we could get rid of the position that the Negro is any other sort of a question than any other sort of a man is, the statement and

solution of him would not be difficult; but as long as we hold that the color of the men on a checker board affects the rights or results of the struggle, and that the previous position of the black man should affect our present attitude to him except by way of appeal for our gentle consideration and our helping hand, we cannot do our duty by him.

On his account and our own he should be educated, but he should be educated in the light of the history of education everywhere.

Education is education if the whole man is educated. I consider that adjectives are mischief-makers in the matter of education, but in order to make my meaning plain I will use the current terminology, which ought to do for me if it does for the public.

Industrial education for black or white in the North or the South is of very great value, and the men and women who have made it possible, especially among the Negroes, will never know in this world how much good they have done. It is to be hoped that still further means for such education will be provided.

But it will be pardoned me, I trust, if I say that I have been astonished at the apparent want of alertness on the part of the friends of the Negro in the North and East with regard to a dangerous drift which has been for several years setting in against his highest interests.

This danger inheres in the disproportionate value which seems to be attached to his industrial education, for, unquestionably, public sentiment all over the country has, within recent years, been in growing degree in favor of such education for him. It would be strange, indeed, if at the South such education were not by most people welcomed, for this education proposes to make of women better cooks, seamstresses, chambermaids and washerwomen, and of men better brickmasons, carpenters, farmhands and general utility laborers. This is all very desirable, and the South does not need to be told so. But in my opinion industrial education, even with its sideline of a little learning, will, if not safeguarded and undergirded by higher and distinctive intellectual training for the race, forge the chains of a servitude on the black man from which he will never recover.

We should help the Negro to feed, clothe and shelter himself, and we should give him work and pay him just wages for it. But we are not then at the end of our duty; a man wants more than this, for life is other and more than existence, and the Negro should have encouragement and recognition in all these high and precious matters in which a human being counts life dear unto himself. He should be taught to seek the permanent and fundamental rights of man and to

waive with dignity minor things. It is not hard to minister to his existence, but it would take the whole Sermon on the Mount to minister to his life. Let him be fed and clothed and sheltered, and let us kindle within him the hope that one day he shall be free to think and act among us, and shall be worthy of such liberty.

Obituaries.

Miss Edith Griffith Penrose died July 22, 1903, at Fisk University, Nashville, Tenn. Miss Penrose had not been well during the closing days of the school year, but did not give up her work until increasing illness compelled her to do so. She was a faithful and efficient missionary and devoted to the work to which she had given her life. A brief service was held in the parlors of Jubilee Hall in the early morning of the day upon which her body was taken to her home in Ohio for burial. The Jubilee Club sang "We Shall Walk Through the Valley in Peace," and "Our Sister has Taken Her Flight and Gone Home." Miss Penrose had been an assistant in the treasurer's office and had developed much ability in this form of work. She was born of Quaker parents, and had much of the quiet, unassuming character of her people.

Mrs. Kate Lord Wheeler, wife of Rev. W. E. Wheeler, Principal of Pleasant Hill Academy, Pleasant Hill, Tenn., died at Howard Springs, Tenn., July 28, 1903. Mrs. Wheeler was born in Williamsfield, Ohio, and early in life developed unusual gifts in singing. When only a girl she announced it as her purpose to be "a singing missionary." To this idea she turned her thought and directed her studies. She graduated from Olivet College, and afterward studied in the Oberlin Conservatory of Music. She had taught in different schools of the American Missionary Association, and everywhere carried out her original idea of singing the gospel into the hearts of the people.

She was married to Rev. W. E. Wheeler in 1879, and they together gave their lives to religious and educational work. For some time her health had been failing, but she continued in active service until last November. She was buried at Pleasant Hill, where for so long thousands have felt the helpful influence of her devoted life.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

MISSIONARY SPEAKERS BY PROXY.

As there are not always enough missionary speakers to go around, the leaders of the Junior Benevolent Society of Chelsea, Vt., have solved the problem of having a native missionary always available. Mrs. Comstock writes helpfully of the entertainment course of the Chelsea Juniors:

"The Junior Benevolent Society in Chelsea, having completed its trip around the world with both pleasure and profit, has this year given an entertainment course, or, rather, two courses, one on foreign and one on home missions. This has proved equally instructive, and has been even more interesting.

"The committee of three from the older society, who have this work in charge, planned to invite, by proxy, a native child and a missionary teacher from some foreign country, and, later, from the home fields, to visit the Society at the time of its regular meeting, and impersonating in dress and character those represented, tell of life, customs, and work in the country represented. A ticket was made out after the manner of the regular entertainment course, countries being chosen that were not visited during the last year's trip. Juniors purchased these as season tickets, or paid five cents at the door as they came in. The Society was entertained by natives and missionaries from Mexico, Bulgaria, Spain, China, Bohemia and the Philippines, each assuming the name as well as the personality of the one represented.

"The members of the committee took, in turn, the charge of the entertainments, each studying up the country of which she was to speak as missionary, with *Missionary Herald*, *Life and Light*, *Dayspring*, etc., for helpers, as well as leaflets, etc., from the Board rooms, and sometimes, if there was time, a letter from the real missionary giving facts and incidents not to be found in print. First she prepared a speech for the native (two or three pages in length) telling of himself and his people in such a way as to show their need of and desire for help, yet in such language as a child would use; then a list of questions and answers (from twenty to thirty) was prepared, such as children might naturally ask, about work and play, plants and trees, cooking and food, school and home-life. These questions are numbered and are given to the children before the meeting opens. The answers have been given to the native, together with the speech, that they may be learned, or, at least, be familiar to him—or the missionary may answer the questions or part of them. The numbers are called in order, to avoid mistake and confusion, and usually follow the remarks of the native. Some picture or description of the native dress has aided in preparing the costume, which need not be expensive or elaborate to be effective. Usually the mother or some interested

friend is glad to prepare this costume. Then the missionary-to-be plans her own account of her experiences, impressions of the country, difficulties and encouragements, giving incident and anecdote to make it seem real, using her imagination a little if necessary, and making believe to the best of her ability. Being by this time familiar with, and full of, her subject, this is not so very difficult. It is harder to know what to leave out of the many interesting things.

"Pictures of people and places, or articles from the country itself, can often be had, and add to the interest.

"A good map is a help, too, if one is familiar with it. At the time of the meeting, the leader introduces the speakers as though they were really the people and from the places they represent, and at the close of the meeting, which usually is about an hour in length, invites every one to remain and meet these friends from far away.

"These entertainments have proved so interesting that the parents and friends of the children have been glad to come and pay with them the admission at the door. At the close of the six months, a general entertainment was given. A programme was prepared, consisting of missionary songs, recitations and an exercise in which one of the Juniors represented Christianity, and spoke of the need of the world, introducing these six foreigners, who gave in return the speech they had each given in the regular meeting. An appeal from Christianity, a collection, and responsive singing closed the programme, in which every member of the society had some part. As supper had been served earlier in the evening, this entertainment was a successful one financially as well as being interesting and instructive, and being mainly a repetition of previous parts, required but little preparation.

"The home missionary course is taken up exactly the same way, and has proved equally interesting. The costumes are not quite so varied, perhaps, although the fur-clad Alaskan and the Indian in his fringed and beaded leather costume were certainly picturesque enough, while the black face of the Negro and the dusky one of the Porto Rican were in themselves attractive and novel, and the story of the Mountain White girl hardly needs illustration to be real and vivid. In preparing for these home missionary entertainments, leaflets and reports from the A. M. A., as well as personal letters were used. Institutions that were not visited last year are represented, that the knowledge and interest of the children may not be limited to their own special work, although mention of that is made. A similar entertainment will be given at the close of this course, and other countries and fields may be represented in the year to come, if the interest continues.

"The society gives of its funds to local, home missionary and foreign work, and the members are truly interested in all. A musical evening or social is given occasionally and adds to the general interest, as well as the funds. Let no one think all this is too much work, for it is not.

"It takes time and thought and some self-denial, perhaps, but it is worth while, in knowledge gained as well as given, and it will surely prove interesting and helpful to all."

RECEIPTS FOR AUGUST, 1903.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for August	$4,307.35
Previously acknowledged	60,108.59
	$64,415.94

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $479.96.

Calais, "A Friend," *for S.A., Lincoln Acad., King's Mountain, N.C.*, 5. Camden, 58.18. Cumberland Mills, Warren C., 86.55. Gray, 2. Portland, State St. C., 150. West Brooksville, 1.30.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., $176.93.

Alfred, 10. Andover, 3.75. Belfast, 13; Second, 2. Brooks, 3. Fort Fairfield, Mrs. A. S. Knight, 2. Litchfield Corners, 11. Sandy Point, 13.75. Searsport, First, 20; Second, 19. South Berwick, 46.30. York Village, First, 33.13.

NEW HAMPSHIRE, $397.85—of which from Estate, $200.00.

Amherst, 13.50. Chester, 10. Derry, Central C., 35.57. Francestown, 32.94. Lancaster, 9. Pembroke, 30.64. Wilton, Second, 41.20, to const. MISS KATHERINE H. ABBOT L.M.; and 25 *for S. A., Fisk U.*

ESTATE.—Exeter, Estate of Miss Dora L. Merrill, by Miss Elizabeth J. Merrill, Exec'x, 600 (Reserve Legacy, 400), 200.

VERMONT, $385.62—of which from Estate, $290.33.

Brownington and Barton Landing, C., 14.75. Cambridge, Mrs. S. M. Safford, in Memory of M. and C. Safford, 10. Franklin, 9.02. Greensboro, 13. Hinesburg, 9. Lyndon, First, 11. Milton, 4. Wilder, First, 5.62. Woodstock, Cong. Soc., 18.90.

ESTATE.—Derby, Estate of Persis K. Patch, by D. M. Camp, Adm'r, 918.92, less Inheritance Tax, 45.95, and expenses, 2—870.97 (Reserve Legacy, 580.64), 290.33.

MASSACHUSETTS, $2,749.08—of which from Estates, $1,840.84.

Amesbury, Union C., 5.20. Andover, F. H. Foster, 5; Mrs. Greene, 2. Auburn, First, 43.77. Beverly, Dane St. C., 150.
Boston, "X.," 5.
Brimfield, First, 27.42. Brookline, Mr. Riddle's S. S. Class in Harvard C., *for King's Mountain, N. C.*, 10. Campello, South C., 75. Chicopee Falls, Second C., 21.90. East Douglass, Mrs. L. H. Pierce, *for Horse for Elbowoods, N.D.*, 5. East Rochester, 5. Franklin, E. F. Richardson, 3. Holyoke, "F. D. H.," 8. Marlboro, Mrs. Martha Hager, 1.50. Medford, Mystic C., 92.72. Monson, 27.70. Newbury, First, 20. Newburyport, Dr. Clarence C. Day, *for S. A., Fisk U.*, 20; "Friend," *for Fisk U.*, 25. Northboro, S., *for S. A., Elbowoods, N.D.*, 4. Petersham, Miss Elizabeth B. Dawes, 50. Quincy, Bethany, 61.30; Mrs. Susan E. Barrows, 5, Raynham, First, 8.07. Rockport, First, 8. Salem, Crombie St. C., 25.17; Tabernacle C., 13 05. Sunderland, S., *for S.A., Fisk U.*, 25. Swampscott, S., *for American Highlanders*, 1.94. Waquoit, 3. Warren, 66. Weymouth and Braintree, Union C., *for Straight U.*, 35. Worcester, "A Friend," 50 cents. Worthington, 19.
——, "A Friend," 30.

ESTATES.—Abington, Estate of Maria E. Ames, by Elihu G. Loomis, Exec'r, 522.50 (Reserve Legacy, 348.34), 174.16. Hadley, Estate of William M. Graves, by John S. Barstow, Adm'r, 3,500 (Reserve Legacy, 2,333.32)11, 166.68. Rockland, Estate of Ruth Smith Stetson, by Lewis Reed, Exec'r, 500. *to Aid Students Preparing for Missionary Work.*

CONNECTICUT, $4,270.58.

Bridgeport, King's Highway Chapel, 2.89. Colchester, First C., 33.85; First S., 4.13. Glastonbury, First Ch. of Christ, 121.53. Goshen, 38.60. Green's Farms, C., 24.48. Hartford, Windsor Ave. C., 574.90. Lebanon, Exeter C., 10.15. Mansfield, Second, 9. Middletown, First, 15.83; Gleaners of North Ch., 25. Morris, S., *for American Highlanders*, 8.97. New Milford, First, 83.59. Noank, M. H. Giddings, 7. Norwichtown, Miss Grace McClellan, Deceased, 3,000 Oxford, 5. Plantsville, 10.62. Putnam, Second, 26.81. Salisbury, 14.11. South Glastonbury, 50. Southport, 83. Stafford Springs, 13.16. Thomaston, 9.89. Watertown, Mrs. J. B. Woolson, *for S.A., Elbowoods, N.D.*, 10. West Avon, 5. Whitneyville, 5. Winsted, Second, 78.07.

NEW YORK, $242.78.

Brooklyn, Manhattan Terrace C., 1. Buffalo, Dr. Franklin W. Barrows, 1. Chautauqua, "A Friend at Cong'l Prayer-meeting," 5. Coventry, Mrs. S. A. Beardslee, 10. Fredonia, C. E., *for S. A., Fisk U.*, 15. Greene, First, 6.65. Lisbon, 1. New York, Bethany S., *for Well, Elbowoods, N.D.*, 25; H. W. Hubbard, *for School Building, Cotton Valley, Ala.*, 10. Port Leyden, A. J. Schroeder, 10. Saugerties, 6. Seneca Falls, First, 7.50. Syracuse, Geddes C., 9.90. Utica, "A Friend," 5.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., $129.73.

Brooklyn, South C. E., *for Pleasant Hill, Tenn.*, 25. Buffalo, First Circle King's Guild, 5.72, *for Furnishing, Moorhead, Miss.* Clifton Springs, Mrs. A. G. W., *for Fisk U.*, 5. Flushing, S. S., 17.51. Greene, C.E., 5. Poughkeepsie, L.H.M.S., 25; Y.L.M.Circle, 8 *for Fisk U.* Richmond Hill, Jr. C. E. Soc., *for Fisk U.*, 5. Rutland, Aux., 8.50. Sherburne, M. B., 5. Utica, Plymouth W. M. S., *for King's Mountain, N.C.*, 20 (10 *for Lincoln Acad., King's Mountain, N.C.*, and 10 *for American Highlanders.*)

NEW JERSEY, $25.00.

Newark, C. E. of First Ch., *for Furnishing Dormitory at Grand View, Tenn.*, 25.

PENNSYLVANIA, $73.16.

Centerville, 2.16. Edwardsdale, Bethesda, 2. Kane, First, 14. Philadelphia, C. E. of Central C., *for Pleasant Hill, Tenn.*, 40; Snyder Ave. C., 10. Ridgway, W. M. S. of First C., 5.

OHIO, $1,264.28.

Cleveland, Mrs. Mary F. Willard, 10. Columbus, Mayflower, 5. East Toledo, Second, 1. Litchfield, 20. Marysville 10.41. North Bloomfield, "Friends," 10; C., 6. Oberlin, J. B. Burrell, Deceased, 1,000; Mrs. L. G. B. Hills, 20. Springfield, F. Wertie Frantz, 5, *fr Indian M.* Windham, C., 8.50.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., $168.37.

Burton, W. M. S., 5. Charlestown, W. B., 2. Cincinnati, Walnut Hills W.M.S., 3.45. Claridon, W.M.S., 5.70. Cleveland, Mount Zion W.M.S., 10; Pilgrim W.A., 12. Columbus, Eastwood W.M.S., 3.25. Conneaut, W.M.S., 4.75; S. S., 10. Fredericksburg, W.M.S., 3.50. Gomer, L. L. L., 2. Greenwich, W. M. S., 1. Lima, Jr.C.E., *for Alaska M.*, 2. New London, W.M.S., 2; M.B., *for Pleasant Hill, Tenn.*, 1. Painesville, W. M. S., 16.50; Jr. C. E., 6 (3 of which *for Indian M.*, and 3 *for Alaska M.*). Springfield, First W. M.S., 15. Tallmadge, Y. L., *for Indian M.*, 10. Toledo, Central W. M. S., 12; S. S. 5; Washington St. W. M. U., 13.42. Unionville, W.M.S., 10; Jr.C E., 1. Wellington, W.M.S., 6.50. Weymouth, S. S., *for Indian M.*, 2.30. Youngstown, Plymouth C.E., *for Pleasant Hill, Tenn.*, 3.

INDIANA, $6.00.

Ridgeville, 2. Sparta, John Hawkswell, 4.

ILLINOIS, $229.16.

Big Woods, C., 2.85. Cary Station, Mrs. L. P. Smith, 10. Chesterfield, 11.90.

Chicago, C.E. of North C. of Englewood, *for Porto Rico*, 10; Covenant C., 9.18.

Marseilles, Mrs. J. Q. Adams, 50. Marshall, 5. Milburn, 11. Oak Park, Mr. and Mrs. Frank Kimball, 10. Payson, C., *for S. A., Fisk U.*, 13.80; C.E., *for S. A., Fisk U.*, 4. Princeton, First, 31.74. Quincy, E. A. Grummon, 1; Sandoval, 2.53. Wyanet, 14.45.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., $41.71.

Chicago, New England W.M.S., 2; Auburn Park, W. M. S., 80 cts; Douglass Park S., 62 cts. China, Misses Wyckoff, 5. Elmhurst, W. M. S., 18.09. Lee Center, S., 60 cts. Moline, First, W. M. S., *for S. A., Fisk U.*, 3. Park Ridge, C. E., 4.50. Sycamore, W.M.S., 7.10.

MICHIGAN, $17.80.

Cadillac, F. M. Hollister, *for Freight to Elbowoods, N. C.*, 1.80. West Adrian, C., 16.

IOWA, $171.97.

Cedar Falls, 35.50. Dubuque, "Clark Williams,' 10. Farragut, 11.32. Iowa Falls, First C., 15. Larchwood, 3.80. Macksburg, John W. Hammond, 1. Muscatine, First S., 1.73 Van Cleve, Young people of Van Cleve Ch., *for Beach Inst., Savannah, Ga.*, 5.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fannie M. Bailey, Treas., $88.62.

Alden, W.M.S., 3.40. Cromwell, W.M.S., *for Beach Inst., Savannah, Ga.*, 5. Des Moines, North Park, W.M.S., 12.16. Grinnell, C.E., 5. Manchester, W.M.S., 15. McGregor, W.M.S., *for Beach Inst. Savannah, Ga.*, 21. Osage, W. M.S., 23.50. Waterloo, W.M.S., 3.56.

WISCONSIN, $184.54.

Amacoy, 2.27. Apollonia, 2.40. Beloit, First, 60. Bruce, 1.43. Clinton, 23.15. Hillsboro, 10. Plymouth, C.E., 3 50.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. Jefferson Gregg, Treas., $81.79

Woman's Home Missionary Union, 81.79.

MINNESOTA, $220.29.

Little Falls, C., 9.60; Mrs. C. R. Frazier, *for Freight to Elbowoods, N. D.*, 1.10. Mantorville, 17.32. Meadow Vale, W.M.S., 5. Minneapolis, "Friend," *for Fisk U.*, 50; Park Ave. C., 12.64. Stewartsville, C. A. Duncanson, *for Well at Elbowoods, N. D.*, 5.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, by Mrs. A. W. Norton, Treas., ($123.23, less expenses 3), $120.23.

Duluth, Pilgrim, Friends in Conncil, 5. Faribault, 5. Hancock, *for American Highlanders*, 10. Lake City, 10. Minneapolis, First Jr. League, *for S. A., Fisk U.*, 13; First Unity Club, 5; Park Ave., 16.68; Como, 5. Northfield, Carleton Coll., *for Tillotson Coll.*, 11.35. Ortonville, Jr. C. E., *for Jonesboro, Tenn.*, 3. St. Paul, Plymouth, 21.20, (15 of which *for Moorhead, Miss.*, and 6.20 *for Lares, Porto Rico.*) Sauk Centre, 1. Springfield, 2. Spring Valley, 15.

MISSOURI, $6.51.

Webster Groves, 6.51.

KANSAS, $8.72.

Smith Centre, 4.13.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, by Mrs. P. J. Wahle, Treas., $4.59.

Alma, 3.59. Wabaunsee, 1.

NORTH DAKOTA, $6.00.

Elbowoods, H. B. Ilsley, *for Chapel Benches, Elbowoods, N. D.*, 4. Glen Ullin, Rev. James Hall, *for Independence, N. D.*, 2.

SOUTH DAKOTA, $26.36.

Cheyenne River, C., 2.52, *for Oahe, S.D.* Little Moreau, C., *for Oahe, S. D.*, 2.48. Moreau River, C., *for Oahe, S. D.*, 1.29; Woman's Miss'y Soc., *for Oahe, S. D.*, 5. Oahe, C., 4.50; James Stevens, 10, *for Oahe School, S. D.* Virgin Creek, C., *for Oahe, S. D.*, 57 cts.

MONTANA, $7.45.

Red Lodge, 7.45.

IDAHO, $1.40.

Priest River, C., 1.40.

WYOMING, $3.00.

Rock Springs, 3.

OKLAHOMA, $6.30.

Pond Creek, W. M. U., 6.30, *for American Highlanders.*

COLORADO, $5.17.

Highland Lake Miss'y Soc., 5.17.

CALIFORNIA, $3.59.

Pasadena, Lake Ave. C., add'l, 3.59.

OREGON, $1.00.

Huntington, 1.

VIRGINIA, $12.75.

Tidewater, The Rappahannock S. S. Convention, *for Teachers' Salary, Gloucester Sch., Cappahosic, Va.*, 12.75,

KENTUCKY, $1.75.

Pine Grove, C., 1.75.

NORTH CAROLINA, $4.70.

Bethel, C., 1.55. Candor, C., *for S.A., Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 75 cts. Dry Creek, C., 1. Dry Creek C. *for S.A, Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 55 cts. Swift Creek, Baptist C., *for S.A., Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 85 cts.

SOUTH CAROLINA, $1.00.

Winnsboro, Plymouth C., 1.

GEORGIA, $151.33.

Atlanta, Nicholas Ittner, *for Piedmont Coll., Demorest, Ga.*, 150. Woodville, 1.33.

MISSISSIPPI, 50 cts.

Caledonia, Salem, Piney Grove C., 50 cts.

TEXAS, $3.00.

Goliad, Rev. M. Thompson, 3.

ENGLAND, 5.00.

Chichester, Ian Campbell Hanna, 5, *for Piedmont Coll., Demorest, Ga.*, 5.

TUITION, $122.21.

Nashville, Tenn., 2. Demorest, Ga., 15.41. Savannah, Ga., 104.80.

SUMMARY FOR AUGUST, 1903.

Donations	$8,642.43
Estates	2,331.17
	$10.973.60
Tuition	122.21
Total	$11,095.81

SUMMARY.

From Oct. 1st, 1902, to Aug. 31st, 1903.

Donations	$155,708.75
Estates	61.162.71
	$216,871.46
Tuition	52,248.39
Total	$269,119.85

FOR THE AMERICAN MISSIONARY.

Subscriptions for August	$4.90
Previously acknowledged	273.86
	$278.76

H. W. HUBBARD, Treasurer,
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Fourth Ave. and Twenty-second St.,
New York, N. Y.

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In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Congregational Rooms, Fourth Avenue and 22d Street, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a Life Member.

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FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of———dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

THE FIFTY-SEVENTH ANNUAL MEETING

OF THE

American Missionary Association

WILL BE HELD IN THE

PLYMOUTH CONGREGATIONAL CHURCH, CLEVELAND, OHIO,

OCTOBER 20-21-22, 1903.

ANNUAL SERMON BY REV. PHILIP S. MOXOM, D.D., MASS.

Committees. *General Committee*, Rev. C. W. Carroll, D.D., Chairman, 48 Brookfield Street. *Entertainment Committee*, Mr. B. F. Whitman, Chairman, 1249 Euclid Avenue. *Transportation Committee*, Mr. A. J. Smith, Chairman, L. S. & M. S. R. R. *Advertising Committee*, Rev. H. F. Swartz, Chairman, 27 Northfield Street, East Cleveland.

Program. The Program for this Annual Meeting includes discussious upon the great, vital questions that are before us as a Christian nation to-day. They will be discussed by experts. The education of the Negro—industrial, intellectual and moral—will be considered, and his place in our body politic. Leading representatives of this race will have free opportunity to present their own views and convictions. At no public meeting is there wider scope or greater freedom in the discussion of these important themes.

Speakers. Among the speakers to be present we are glad to announce such names as Rev. Washington Gladden, D.D., Rev. Newell Dwight Hillis, D.D., Pres. C. F. Thwing, D.D., Pres. C. O. Day, D.D., and others of equal prominence.

Mr. William Pickens and Mr. George W. Crawford, two young colored men of marked ability, each of whom took a prize in competitive trials at Yale University this year, will present different phases of the problem concerning their own race.

Mission Fields. The mission fields of the Association, reaching from Porto Rico to Alaska, will be represented. The interesting work in Porto Rico will be presented by Miss Jennie L. Blowers, who has been a missionary in that field ever since the opening of our work there.

The Annual Sermon will be preached on Tuesday evening, October 20th, by Rev. Philip S. Moxom, D.D., formerly an honored citizen of Cleveland.

Entertainment. The friends in Cleveland offer cordial entertainment to missionaries of the Association, officers, life members, invited speakers, pastors and delegates from the churches. Each delegate is requested to give the name in full and to state to which of the invited classes he or she belongs.

Board and lodging can be secured at reasonable rates in the various hotels and boarding houses.

Reduced rates on railroads on the certificate plan have been provided. Every one purchasing a ticket and paying full fare should ask for a certificate which will entitle them to the reduction on their return ticket.

Attention. Life members, delegates from contributing churches and state or local conferences or associations, two each, constitute the membership of this Association. To this body the churches have committted the administration and immediate direction of its affairs. The responsibility is great and the representation broad. We trust that every church will elect these delegates and that a large number will be present.

The Business Session for the election of officers and the conduct of the affairs of the Association will be held on Wednesday afternoon, at 3.30 o'clock.